

Chapter 1 - Numbers and Question Words

1.1 The Numbers

yek - one	şanzde - sixteen
didu, du - two	hivde - seventeen
sisê, sê - three	hijde - eighteen
çar - four	nozde - nineteen
pênc - five	bist - twenty
şeş - six	sî, sih (dialectal variants) - thirty
heft - seven	çil - forty
heşt - eight	pêncî, pêncih (dialectal variants) - fifty
neh - nine	şeşt - sixty
deh - ten	hefta - seventy
yanzde - eleven	heştâ - eighty
dwanzde - twelve	not - ninety
sêzde - thirteen	sed - one hundred
çarde - fourteen	hezar - one thousand
panzde - fifteen	

1.2 - Ordinal Numbers (i.e., first, second, third, etc.)

Simply add -emîn to the numbers:

yekemîn - first
duyemîn - second
sêyemîn - third
çaremîn - fourth
heftemîn - seventieh

kitêba duyemîn - the second book (du kitêb - two books)
carê pêncemîn - the fifth time (pênc car - five times)

1.3 - Question Words

çend - how many (also some)
çi - what
çima - why
çiqas - how much
kengî - when
kî - who
kîjan - which
kuderê - where

1.4 - The Days and Months

saniye - second	daqe - minute	saet - hour
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roj - day	mah / heyv - month	sal - year	sed sala 21 - 21st century
Çile - January	Sibat - February	Adar - March	Avrêl - April
Gulan - May	Pûşber - June	Tîrmeh - July	Tebax - August
Êlûn - September	Cotmeh - October	Mijdar - November	Berçile - December
Şemî - Saturday	Yekşemî - Sunday	Duşemî - Monday	Seşemî - Tuesday
Çarşemî - Weds	Pencşemî - Thurs	În - Friday	

1.5 - Useful Words

çend caran - sometimes	gelek caran - often, regularly	ji bo - for
biyanî - foreigner	bîr - mind	gerdûn - cosmos
komkujî - genocide	koçber - immigrant	rastî - truth
çek / sila - gun	belge - document or proof	rewş - situation
pêş û paş - front and back	bindestî - oppression	pispor - specialist
bername - programme or plan of action		pêşniyar - suggestion or proposal
maf - rights (mafên jin - women's rights)		mirovahî - humanity
azadî - freedom	dewlet - state	hikumet - government
exlaq - ethics	hukuq - law	rizgar - liberation
welat - country or nation	şoreş - revolution	wekhevî - equality
serîhildan - uprising or rebellion		berxwedan - resistance
dad - justice	dadgeh - court	biryar - decision
pêşketin - evolution or development		bandor - effect
navend - center	nenavendî - decentralised	pere - money
fiker / raman - idea or thought		agahdarî - information
bisereixe - independence	nirx - value (like your values)	ast - level
niqaş - discussion	rexne - criticism	mijar - topic, subject
dogmatik - dogmatic	wêne - picture	şaristanî - civilisation
çotkar - farmer	karker - worker	xwendekar - student
civak - society	civakî - social	dijmin - enemy
herem - region	heremî - regional	desthilat - authority
têkilî - relation	giredan - connection	nijadperestî - racism
tevger - movement (pol.)	xweserî - autonomy	eriş - attack
diken - shop	şervan - fighter	desthilatdarî - domination
girtûgeh - prison	tirs - fear	reng - color
helwest - attitude	berjewendî / sûd - advantage or benefit	hazir - ready
bawer - belief	nimej - prayer	kola - slave
sereke - main	giştî - general	taybet - special
serkeftin - victory	gel - the people	prensîp - principle
erk - duty	ewlekarî - security	dîrok - history
derdor - environment	rêxistin - organisation	kom - group
çapemanî - media	aborî - economy	arteş - army / military
tenderustî - health	perwerde - education	çand - culture
cihan / dunya - world	şer - fight / battle	ceng - war
nexweş - sick	agir - fire	alî - side, direction
rê - road / path / way	cih - place	ciwan - young

bi aqil - intelligent
dîsa - again
bi giştî - generally
temam - complete, OK
tişt - thing
zelal - clear
balêfir - plane
sedem - reason
dorpeç - surrounded
cephe - frontline (war)

birçî - hungry
girîng - important
bi taybetî - especially
tevlîhev - mixed
xelas - finished
birîndar - injured
binketin - defeat
haraket - movement
siyasî - politics/political
mevzî - defensive position

jiyan - life
hiş - consciousness, reason
spehî - beautiful
bijisk - doctor
dawî - end
fermandar - commander
xewzayî - nature
xiyal - idea, imagination
sînor - border, limit, frontier

Chapter 2 - Simple Sentences, Case and Gender

2.1 - Personal Pronouns (Direct Case)

ez - I	em - we
tu - you (sing.)	hun - you (pl.)
ew - he/she/it (that)	ew - they (those)
(ev - this, these)	

2.2 - Verb: "to be" (present tense)

ez im - I am	em in - we are
tu î - you are	hun in - you (pl.) are
ew e - he/she/it is	ew in - they are

"To be" following vowels:

ez ... me - I am	em ... ne - we are
tu ... yî - you are	hun ... ne - you are
ew ... ye - he/she/it is	ew ... ne - they/those are

2.3 - Examples of Simple Sentences in Present Tense

Ew şîr e - That is milk.
Ew şîr e? - Is that milk? (note that only intonation distinguishes this sentence from the first.)
Ev zilam in. - These are men.
Ew mamoste ye. - That is a teacher, or, she/he is a teacher.
Ev kî ye? - Who is this?
Ew kî ye? - Who is that?
Ev çay u şekir e. - This is tea and sugar.
Ew nan u nîvisk e. - That is bread and butter.
Ew pîrek in. - Those/they are women.
Ev pîrek e. - This is (the) woman.
Ev nan e. - This is bread.
Ew goşt e. - That is meat.
Ew xwendekar in. - Those are students.

Hun xwendekar in? - Are you students?
Ew çi ye? - What is that? What is he?
Ev masî ye? - This is fish.
Tu kî yî? - Who are you?
Ew kî ne? - Who are they?
Em mamoste ne. - We are teachers.
Ez Tarik im. - I am Tarik.
Tu karker î? - Are you a labourer/worker?
Ev xirab e. - This is bad.
Ew baş e. - That is good.

2.4 - Case

In English we typically say:

I see you.

That is: Subject, Verb and Object.

Kurdish is more like:

I you see.

The structure follows: Subject, Object, Verb.

Also in Kurdish, the personal pronouns change depending on whether they are the subject or object.

Here are some examples to demonstrate:

Min tu dîtî. - I you saw (past).
Ez te dibînim. - I see you (present).
Ez ê te bibînim. - I will see you (future)

Ez çûm. - I went.
Ez diçim. - I am going.
Ez ê biçim. - I will go.

These 2 variants for the subject and object are known as cases. Case in Kurmanji is not difficult, in that it only has two: the direct and the oblique case.

2.5 - Direct Case

The personal pronouns in 2.1. are all in the direct case.

2.6 - Oblique Case

The oblique case takes care of most other case functions such as direct object, indirect object, object of

a preposition, etc. The oblique case is a marked case, meaning that it is often evidenced by some ending or internal alteration of a word or both.

2.7 - Oblique Case Personal Pronouns

min - me, mine	me - us, ours
te - you (singular), yours	we - you (plural), yours
wî - him/it, his/its	wan - them, theirs
wê - her/it, hers/its	

2.8 - Uses of the Oblique case

A word is put in the oblique case:

1) when it is the object of a preposition:

ji min - from me	liba me - next to us
ji te - from you	liba we - next to you (pl.)
ji wî - from him	linav wan - among them

2) when it is the object of the verb (at least in nonpast tenses):

Ez te dikujim - I kill (am killing) you. (I you kill)
ez wî vedixwim - I drink (am drinking) it. (I it drink)

3) when it is subjected to another word in a genitive relationship called "izafe". The word in focus is linked by a connecting vowel to the following word, to which it is subject (by which it is further defined and restricted). That following word, if it is a noun or pronoun will always be in the oblique case.

destê min - my hand
xwişka wî - his sister

2.9 - The Demonstrative Pronouns in Oblique Case

The demonstrative pronouns are divided into two basic categories as shown by the direct case forms "ev" (this/these) for things nearby and "ew" (that/those) for things farther away. In the direct case the demonstrative pronouns for both feminine and masculine nouns, whether they indicate a single thing or a number of things remain "ev", and "ew".

In the oblique case distinctions are made between the masculine, feminine and plural. The masculine oblique case for "ev" (this) is "vî", and the feminine form is "vê". "Ew" (that) become "wî" and "wê" in the masculine and feminine respectively. The plural forms "ev" (these) and "ew" (those) are "van" and "wan" respectively in the oblique case.

ji vî mirovî - from this man (masc.)
ji vê kitêbê - from this book (fem.)

ji van kitêban - from these books (pl.)
ji van mirovan - from those men (pl.)

Notice the coordination (agreement) between the demonstrative pronouns and the case endings on the nouns:

vî ... - î
vê ... - ê
van ... - an

Chapter 3 - Izafe and the Indefinite Article

3.1 - Izafe

In English we might say:

My big black horse

In Kurdish, the words are joined together by either a -ê (masculine words) or -a (feminine words).

çavê ker. - donkey's eye (eye-of donkey).
çavê min. - my eye (eye-of me).
çavê şîn. - the blue eye (eye-of blue).
çavê kurrê min. - my son's eye (eye-of son of me).

Kurdish nouns have are either masculine or feminine. As a rule, body parts are masculine, and abstract words or "verbs as nouns" are all feminine. The majority of words in Kurdish are feminine.

3.2 - Masculine Izafe

Add the suffix "-ê" to the noun followed by the modifier. Note that this *masculine* izafe "ê" looks just like the *feminine* oblique case ending "ê"! Note also that for possession, one employs this construction: possessed noun, izafe suffix and oblique case pronoun.

çavê min - my eye
mamostayê te - your teacher ("y" is a buffer between word ending in a vowel and izafe suffix)
bavê wî - his father
kerê me - our donkey
kurrê we - your boy, your (pl.) son

3.3 - Feminine Izafe

Add the suffix "-a" to the noun followed by the modifier.

qelema min - my pen
bêvila te - your nose
kitêba wê - her book

kecika wan - their daughter
renga avê - the colour of the water (avê is the oblique case for av, direct case is "renga av")

3.4 - Plural Izafe

In the plural no distinction is made between masculine and feminine. All plural nouns receive the suffix "-ên" followed by the modifier.

kitêb**ên** min - my books (kiteb f.)
bav**ên** me - our fathers (bav m.)
keçik**ên** we - your daughters (pl. f.)
kurr**ên** te - your sons (pl. m.)

3.5 - Izafe with adjectives

Adjectives always follow what they describe, the noun receiving the appropriate izafe suffix.

çavê reş - the black eye
Kitêba Reş - the Black Book (Holy Book of the Yezidis)
Kitêba Muqaddes - the Holy Book (the Bible)
keçika mezin - the big (old) daughter
kurrê biçuk - the small son
çavên sor - the red eyes (indicates great anger)
nanê germ - the warm bread
nanê teze - the fresh bread
masîyê mezin - the big fish ("-y-" is buffer for nouns ending in vowels)

3.6 - Indefinite Article

The indefinite article (comparable to English "a, an") is formed in Kurdish by adding the suffix "-ek" on the end of the noun it modifies. There is no such thing as a definite article (the) - all nouns which do not have the indefinite article are definite.

kurr - son, the son >> kurr-ek - a son
hêk - egg, the egg >> hêk-ek - an egg
tilih - finger, the finger >> tilih-ek - a finger

3.7 - Izafe and the Indefinite Article

When a noun is modified by both the indefinite article and another modifier, the indefinite article is attached directly to the noun and then the appropriate *secondary* izafe suffix is attached as the connector to the modifier which follows.

kurrê min - my son >> kurre**kî** min - a son of mine
çavê min - my eye >> çave**kî** min - one of my eyes
hêka min - my egg >> hêke**ke** min - one of my eggs

3.6 - Ezafe examples

So now there are four different possibilities for the Ezafe in singular:

Fem, no suffix -(y)a:	mala me (our house)	gola Wanê (Lake Van)
Fem, with suffix -e:	sêveke sor (a red apple)	jineke bedew (a beautiful woman)
Masc, no suffix -(y)ê:	çemê Feratê (the Euphrates river)	deriyê darîn (the wooden door)
Masc, suffix -î:	mêrekî bilind (a tall man)	kevirekî belek (a colorful stone)

masculine: destê minê rast - my right hand

feminine: qelema mina drêj - my long pen

kitêbên minên nû - my new book

çend kitêbên minên nû - some new books of mine.

pirtûka xwişkê hevalê birayê min - my brother's friend's sister's book.

hespê minê mezin û reş - my big black horse.

Alternatively, the ordinary izafe suffixes may be written as the separate words. This form is more emphatic:

Şaredariya Gel a Derik - The people's municipality of Derik.

Chapter 4 - Verbs

4.1 - Verb Stems: the Infinitive and the Imperative

Every Kurmanji verb has two separate stems from which all its various forms (with a few rare exceptions) can be derived. Neither of the stems can be consistently predicted from the form of the other. Just as one must memorize the three principle parts of irregular (or strong) verbs in English or German, in Kurmanji one must memorize two principle parts of every verb.

All verb forms can normally be derived either from the infinitive, which contains the past stem, or from the imperative, which contains the present stem. This is why the dictionary lists both forms of the verb -- first the infinitive, then the imperative. The infinitive and imperative forms of the verb can be quite different.

The infinitive always ends in "-n", and the imperative usually begins with "bi-" and ends in "-e".

çûn, biçe! - to go, go!

kirin, bike! - to do/make, do it! make it!

4.2 - Verb Stem for the Present Tenses

The present stem of a verb is derived by dropping the "bi-" prefix, if there is one, and the "-e" suffix off the imperative (second dictionary form) of the verb:

ketin, bikeve - to fall: bikeve >> bi-kev-e >> kev. Thus, present tense stem of "ketin, bikeve" is "kev".

çûn, biçe - to go: biçe >> bi-ç-e >> ç. Thus, present tense stem of "çûn, biçe" is simple "ç".
man, bimîne - to stay, to remain: bimîne >> bi-mîn-e >> min. Thus "mîn" is present tense stem.

Note that some imperatives end in a vowel other than "-e". In such cases the vowel is part of the stem:

şıştin, bişo - to wash: bişo >> bi-şo >> şo.

If an imperative begins with "b-" plus any vowel other than "i", it is likely that the vowel is the beginning of the present stem.

axiftin, baxive - to speak >> b-axiv-e

Note also that not every imperative includes the prefix "bi-", eg., "hildan, hilde", "to raise, lift". In most cases these are old compound verbs where the preverbal element (in this case "hil-") precludes the use of the "bi-" prefix.

4.3 - Simple Present Tense

The simple present indicative of all verbs (both transitive and intransitive) is formed by adding the prefix "di-" to the present stem and the appropriate personal ending similar to those for "to be" (see 1.5). Note that having a present stem that ends in a vowel affects the personal endings differently than does a similar set of conditions with the verb "to be" (1.5).

kirin, bike - to do

ez di-k-im - I do, am doing

tu di-k-î - you do, are doing

ew di-k-e - he/she does, is doing

em di-k-in - we do, are doing

hun di-k-in - you (pl.) do, are doing

ew di-k-in - they do, are doing

Note that when the present stem ends in a vowel, the 3rd singular personal ending is lost.

şıştin, bişo - to wash

ez di-şo-m - I wash, am washing

tu di-şo-yî - you wash, are washing

ew di-şo - he washes, is washing

em di-şo-n - we wash, are washing

hun di-şo-n - you (pl.) wash, are washing

ew di-şo-n - they wash, are washing

jîn, bijî - to live

ez di-jî-m - I live, am alive

tu di-jî - you live, are alive

ew di-jî - he lives, is alive

em di-jî-n - we live, are alive

hun di-jî-n - you (pl.) live, are alive

ew di-jî-n they live, are alive

Note: Present verb stem is "jî". Second person "î" suffix assimilated into the "î" verb ending in the second person singular and the third person "-e" does not appear either. That is why second and third persons singular look the same.

In at least one verb, the present tense is based on an alternate imperative: çûn, herre (biçe).

çûn, herre - to go

ez di-ç-im - I am going
tu di-ç-î - you are going
ew di-ç-e - he is going

em di-ç-in - we are going
hun di-ç-in - you (pl.) are going
ew di-ç-in - they are going

Various dialects of Kurmanji differ as to which forms are based on the present stem "-ç-" and which forms are based on the stem of the more usual imperative "herre".

If the present stem begins with a vowel, the prefix will change from "di-" to simply "d-", a reflection of the weakness of the vowel "i".

axiftin, baxive - to speak

ez d-axiv-im - I speak, am speaking
tu d-axiv-î - you speak, are speaking
ew d-axiv-e - he speaks, is speaking

em d-axiv-in - we speak, are speaking
hun d-axiv-in - you speak, are speaking
em d-axiv-in - they speak, are speaking

"Hatin, werre" is an exception to the above rules. Its present tense is formed as follows:

hatin, werre - to come

ez têt - I come, am coming
tu teyî - you come, are coming
ew tê - he comes, is coming

em têt - we come, are coming
hun têt - you (pl.) come, are coming
ew têt - they come, are coming

"anîn, bîne" is similarly exceptional:

anîn, bîne - to bring

ez tînim - I bring, am bringing
tu tîni - you bring, are bringing
ew tîne - he brings, is bringing

em tînin - we bring, are bringing
hun tînin - you bring, are bringing
ew tînin - they bring, are bringing

4.4 - Negation of Present Tense

To negate the present tense simply drop the "di-" prefix and substitute with "na-".

ez dikevim - I am falling >> ez nakevim - I am not falling
ez dişom - I am washing >> ez naşom - I am not washing

The only two exceptions to this rule are the verb "zanin, bizane" (to know) and "karin, bikare" (to do). They take "ni-" instead of "na-".

ez nizanim - I don't know.
ez nikarim - I cannot.

4.5 - Verb of Existence

Though the English verb "to exist" is used relatively seldom, the Kurmanji equivalent, based on the verb "hebûn, hebe" (to be) is quite commonly used for such expressions as "there is (one)", "there are (some)".

ew heyê - he/she/it is, exists
ew hene - they are, exist
av heyê? - Is there water?
hêk hene? - Are there eggs?

This verb is also employed with a noun phrase to express possession; no Kurdish equivalent of the verb "to have" exists.

Sê birayên min hene. - I have three brothers. (Three brothers-of mine exist)
Kurrikê wî heyê. - He has a small son. (Little boy-of his exists)
Qelesa te heyê? - Do you have a pencil? (Pencil-of yours exists?)

Although we can express ownership by saying "in the hand of ...".

Hasakah di destê Assad de bû. - Hasakah was in Assad's hand.

4.6 - The Verb "bûn, bibe" - to be, to become

Study these examples below and try to understand how they are formed based on the rules before.

Ez têr bûm. - I was rich.
Ez têr dibim. - I am becoming rich.
Ez têr im. - I am rich.
Ew mezin bû. - He/She was big.
Ew mezin e. - He/She is big.
Tu faqir bûyî. - You were poor.
Tu faqir î. - You are poor.
Tu faqir dibî. - You are becoming poor.

4.7 - Compound Verbs with Preverbals

Kurdish has a series of compound verbs, i.e., verbs which have a preverbal element attached to their stems. With a few exceptions, these stems are from common verbs. The different preverbals give these verb stems quite different meanings.

Some of the regular preverbals are "ve-", "ra-", "der-", "da-", and "hil-". If the imperative form in the dictionary does not have a "bi-" prefix, the word is a compound verb.

vêbûn, vebe - to be opened
vexwarin, vexwe - to drink
vekirin, veke - to open

rabûn, rabe - to stand up
rawestan, raweste - to stand (up), to stop
rakirin, rake - to lift up, to cancel

deranîn, derîne - to take out
derketin, derkeve - to leave, to emerge
dagirtin, dagre - to fill
daketin, dakeve - to come down, descend

The present indicative prefix "di-" is normally infixes between the preverbal and the verb stem.

Ew avê vedixwin. - He is drinking the water.
Ez ji vir derdikevim. - I am leaving from here.

4.8 - Other Compound Verbs

A great many Kurmanji verbs are compounds comprised of a basic verb preceded by a recognizable word such as an adjective or a noun. The verbs "kirin, bike" (to do) and "bûn, bibe" (to be) are most often used in this way. Sometimes "dan, bide" (to give) is also used to form such a compound.

kar (work) - kar kirin (to work)
kêm (few) - kêm kirin (to become less, to reduce, to deplete)
zêde (extra) - zêde bûn (to be increased)
hewl (effort) - hewl dan (to try / make effort to do something)

Similarly there are some verbs that must have a similar origin though the first element is not currently used as an independent word.

fêr bûn (learn) - fêr kirin (to teach)
çê bûn (to come into being) - çê kirin (to create/prepare)

Remember, all verbs formed with kirin are always *transitive*, and all verbs formed with bûn are always *intransitive*.

4.9 - List of Some Basic Verbs

kenîn, bikene - vi to laugh	ketin, bikeve - vi to fall	serketin, serkeve - vi to win
binketin, binkeve - vi to lose	man, bimîne - vi to stay/remain	sekinîn, bisekîne - vi to stand
bawer kirin - vt to believe	nimêj kirin - vt to pray	amade kirin - vt to prepare
ava kirin - vt to setup	tijî kirin - vt to fill	pevçûn kirin - vt to argue
fêr bûn - vi to learn	guh dan - to listen	ceribandin, biceribîne - vt to test
çekirin - vt to make, fix, repair, prepare (a meal)		çebûn - vi to be made/created

Chapter 5 - Past Tense of Verbs

5.1 - Verb Stem for the Past Tenses

The past stem of a verb is derived by simply dropping the "-in" off the infinitive form (1st dictionary form) of the verb. If the verb stem ends in a vowel then the infinitive will not display the ending "-in", it will simply display an "-n". This is due to the fact that the vowel "i" is the weakest of the Kurdish vowels and disappears whenever it comes in contact with another. In such cases the removal of the "-n"

from the infinitive results in the past stem. The verb stem is the same as the third person singular form of the verb in the preterite (simple past) tense. In other words, the third person singular form of this tense has no personal ending (null morpheme).

şıştin >> şışt = he washed
kirin >> kir = he did/he made
çûn >> cu = he went

5.2 - Simple Past Tense of Intransitive Verbs

Simple past tense of intransitive verbs (i.e., verbs which do not require a direct object) are formed by simply taking the past tense verb stem and adding the "to be" suffixes. The only exception is the 3rd person singular, "he, she, is" which, as noted above, is the same as the simple past stem with no suffix added.

Transitive past tense verbs are also formed this way, but there is an added feature governing their behaviour which we will look at later.

When we look in the dictionary, for intransitive verbs (verbs with a subject but no object), we might see an entry like:

ketin, bikeve - vi to fall
çûn, biçe - vi to go

Here's how we form the past intransitive tense:

ketin, bikeve - to fall (stem = ket)

ez ketim - I fell	em ketin - we fell
tu ketî - you (sing.) fell	hun ketin - you (pl.) fell
ew ket - he/she/it fell	ew ketin - they fell

çûn, biçe - to go (stem = çu)

ez çûm - I went	em çûn - we went
tu çûyî - you (sing.) went	hun çûn - you (pl.) went
ew çû - he/she/it went	ew çûn - they went

Note: If verb stem ends in vowel, then a "y" is added by some writers as a buffer between stem and suffix vowels -- see second person singular, "çûyî". It is normally pronounced, however, as one syllable, i.e. as if it were spelled "çûy".

firrîn, bifirre - to fly (past stem = firrî)

ez firrîm - I flew	em firrîn - we flew
tu firrî - you (sing.) flew (extra "i" assimilated)	hun firrîn - you (pl.) flew
ew firrî - he/she/it flew ("i" part of stem)	ew firrîn - they flew

5.3 - Past Tense of Transitive Verbs and Ergativity

We covered how to form the past tense for intransitive verbs (verbs with a subject, and *without* an object). Now we show how to form the past tense for transitive verbs (verbs with a subject and object). There is a special rule for this:

The subject of a transitive verb in the past tenses is always in the oblique case. The object of the transitive verb in the past tense is in the direct (nominative) case. The verb will agree with the OBJECT in number and person.

Here is an example. To say I am following you, we might look in the dictionary and see:

şopandin, bişopîne - vt to follow

Then we create the present tense as follows:

Ez te dişopînim. - I am following you.

That is, the ending of the verb agrees with the subject (ez) and the object, you, is in direct case (te). However, the past tense is different when the verb is *transitive*.

We **do not** say: Ez te şopandim. Instead the correct form is:

Min tu şopandî.

In this special case, the normal order is reversed.

5.4 - Examples of the Transitive Past Tense Verbs

Note that in the examples below the subjects of the verb are all in the oblique case and the objects in the direct case. The verb is conjugated like the simple past tense of intransitive verbs (see 3.3) except that, since the object of the sentence is in the direct case, they are in agreement with the object, not the subject.

wî ez ditim - he saw me. "wî" - subject of sentence, but in oblique case because the verb is past tense transitive. "Ez", the object of the verb is in direct (nominative) case for the same reason. "Dîtîm", the verb, agrees in number and person with "ez", its object.

wî tu dîtî - he saw you

wî ew dît - he saw it/her/him

wî em dîtî - he saw us

wî hun dîtî - he saw you (pl.)

wî ew dîtî - he saw them

kê tu dîtî? - Who saw you? (remember, "kî" (who, whom) in the direct case and "kê" (who, whom) in the oblique case, i.e. tu kî dîtî? - whom did you see?)

kurr keç dît - the boy saw the girl

keçekê kurr dîtî - a girl saw the boys

kurrekî keçek dît - a boy saw a girl

keçan kurr dîtin - the girl saw the boys
kurran keç dîtin - the boys saw the girls
kê kurr dîtin? - who saw the boys? (kê is kî but in oblique case)
kê doh kurr dîtin? Who saw the boys yesterday?
min xwe şîşt - I washed myself
wî xwe şîşt - he washed himself
wan xwe şîştin - they washed themselves

min dît ku tu çûyî souk. - I saw that you went to the shops.
min got ku ez ji te hez dikim. - I said that I like you (ji te = to you).
min bihîst ku ... - I heard that ...
min karê xwe bi dawî kir. - I finished my work.
min ji sînorê Turk derbas bû. - I crossed the Turkish border.
min kefçî da wî. - I gave the spoon to him.

Chapter 6 - The Subjunctive and the Conditional

6.1 - The Subjunctive Mood

The subjunctive mood means that a verb represents an action or state of being not as a fact but as contingent, doubtful or possible. To create the subjunctive form in Kurdish one simply drops the suffix "e" from the imperative and adds the personal endings.

The prefix "bi-" is common to the imperative and subjunctive forms and is referred to as the subjunctive prefix. The best way to distinguish the two is, of course, by context. Also, the imperative, being always in the second person, is restricted in the number of different personal endings it displays.

The only way to distinguish the third person singular subjunctive from the imperative is from the context. In compound verbs the "bi-" prefix is not used (like their imperative forms).

dîtin, bibîne - to see

subj. form: bibînim - (would) that I (could) see.
bibîni - (would) that you (could) see.
etc.

vexwarin, vexwe - to drink

subj. form: vexwim - (would) that I (could) drink.
vexwî - (would) that you (could) drink.
etc.

6.2 - Subjunctive Used with Helping Verbs

Helping verbs express the ability to do something, knowledge of something, wishing or wanting to do something, and being advised about or warned against something. In Kurdish, helping verbs are followed by the subjunctive form of the verb.

Note that the helping verbs are divided into two categories: those which are conjugated (xwestin - to

want, karîn - to be able, zanîn - to know), and those which are not (gerek - should, divê - ought, lazim e - must, and mecbûr - definitely must, incumbent that).

6.3 - Examples of the Subjunctive & Conjugated Helping Verbs

Ez dikarim bibînim. - I can see.

Ez dizanim bajom. - I know how to drive.

Ez dixwazim fêrî Kurdî bibim. - I want to learn Kurdish.

Tu dikarî bikenî? - Can you laugh?

Erê ez dikarim bikenim. - Yes I can laugh.

Tu dixwazî Kurmanji bibêjî? - You want to speak Kurdish?

Erê, ez dixwazim Kurmanji bêjîm. - Yes, I want to speak Kurdish.

Tu zanî bixwînî? - Do you know how to read?

Erê, ez dizanim bixwînim. - Yes, I know how to read.

Tu karî wî hildî? - Are you able to lift it? (hildan, hilde is a compound verb and therefore the subjunctive prefix "bi-" is missing.)

Ez nîkarim bînim bira xwe. - I can't remember.

6.4 - Examples of the Subjunctive & Unconjugated Helping Verbs

Gerek tu bixwî. - You should eat.

Gerek tu nexwî. - You should not eat.

Gerek ez alîkariya te bikim? - Should I help you?

Divê tu bajoyî. - You ought to drive.

Lazim e tu bibîni. - You must see! (It is necessary that you see.)

Mecbûr tu bixwî. - You must eat!

Lazim e tu Kurmanji baxivî? - Is it necessary that you speak Kurdish?

6.5 - Negation of the Subjunctive Mood

To negate the subjunctive replace the prefix "bi-" with "ne-". Remember, "na-" negates normal present tense indicative verbs and "ne-" subjunctive verbs. "ni-" is used for verbs like "kari" (to be able to) and "zani" which have an "a" following the first consonant.

Lazim e tu nebîni. - It is necessary that you not see.

It is also possible to negate the "helping verb".

Ne mecbûr e tu bixwî. - It is not necessary that you eat.

6.6 - Exceptions and Dialectal Differences

The verbs "hatin, werre" (to come) and "çûn, herre" (to go) are exceptions to the above stated rules.

"Hatin, werre" has two forms of the subjunctive: the regular and the alternative form. The first form (werre) is often used to indicate the imperative mood, and the alternative form for the subjunctive mood. Some dialects use only one or the other of these two forms exclusively.

hatin, werre - to come

<i>1st subjunctive:</i>	<i>alternative:</i>
ez werim	ez bễm
tu werî	tu beyî
ew were	ew bễ
em werin	em bễn
hun werin	hun bễn
ew werin	ew bễn

The subjunctive forms of "çûn, herre" (to go) that are based on the imperative appear to be remnants of a different verb, much like the use of English "went" as a past tense for "go". In some dialects the alternative subjunctive is used, which is based on the same root as "çûn". In all cases, the imperative seems to remain "herre".

<u>subjunctive of çûn, herre - to go</u>		<i>alternative:</i>	
ez herrim	em herrin	biçim	biçin
tu herrî	hun herrin	biçî	biçin
ew herre	ew herrin	biçe	biçe

Note that the two subjunctive forms of "bûn, bibe". These two forms are not dialectal differences but actually denote the difference between "to be" and "to become".

subjunctive of "bûn, be" when meaning "to be"

ez bim	em bin
tu bî (or be)	hun bin
ew be	ew bin

subjunctive of "bûn, bibe" when meaning "to become"

ez bibim	em bibin
tu bibî	hun bibin
ew bibe	ew bibin

Em ê mezin bin. - We will be big.

Em ê mezin bibin. - We will become big.

6.7 - Conditional and Purpose Clauses

Conditional and purpose clauses are introduced by appropriate conjunctions and exhibit subjunctive form.

Ez diçim xwendegehê dajiboy ez bixwînim. - I go to the university in order to study.

Ez dixwînim dajiboy bibim mamoste. - I am studying in order to become a teacher.

Heke ez bibim mamoste... - If I become a teacher...

Chapter 7 - Future Tense

7.1 - Formation of the Future Tense

To express future tense, one puts the verb in the subjunctive; i.e. take the imperative (2nd dictionary) form of the verb, drop the "-e" and add the personal endings. However, to indicate the future and not the subjunctive, add the suffix "-ê" to the pronoun which is the subject of the verb.

xwarin, bixwe - to eat

ez ê bixwim - I am going to eat

tê (=tu + yê) bixwî - you are going to eat

ew ê bixwe - he/she/it is going to eat

em ê bixwin - we are going to eat

hun ê bixwin - you (pl.) are going to eat

ew ê bixwin - they are going to eat

If the subject of the future tense verb is a noun and not a pronoun, the future tense indicator "wê" (in some dialects "dê") follows it. It stands alone, i.e. is not attached to the noun.

Azad wê bixwe. - Azad will eat.

Mamoste wê bê. - The professor will come.

"wê" usually comes after the noun, but in some dialects one might find it before its subject: "Wê Azad bixwe" - "Azad will eat".

Ez ê te bikujim - I will kill you (note, "te" is in the oblique case as it is the object of the verb).

Ez ê nê bidim te - I will give the bread to you.

Kurrê te wê bijî - Your son will live.

7.2 - Formation of the Passive

A verb is passive when the subject does not act, but is acted upon. *In Kurdish the passive construction is formed by conjugating the verb "hatin" (to come) appropriately for the context and by following that with the infinitive of the verb which is to be passivized.* It is, of course, only possible to make transitive verbs passive.

7.3 - Examples of Passives

ez hatim girêdan - I was tied (up)

tu hatî girêdan - you were tied (up)

ew hat girêdan - he was tied (up)

em hatin girêdan - we were tied (up)

hun hatin girêdan - you (pl.) were tied (up)

ew hatin girêdan - they were tied (up)

Mirov tê kuştin. - The person is being killed.

Ez tê kuştin. - I am being killed.

Tu teyî kuştin. - You were killed.

Sêv tèn xwarin. - The apples are being eaten.

7.4 - Future Tense Passive Construction

The passive in the future tense is formed by putting the verb "hatin" in the subjunctive, the main verb in the infinitive, and the future marker ("-ê" or "wê") on the subject.

- Ez ê bê m girêdan. - I will be tied
- Tê bê yî girêdan. - You will be tied.
- Mirov wê bê girêdan. - The person will be tied.
- Mirov wê were girêdan. - The person will be tied.

Note that both bê and were are alternative forms of the future tense for "to come".

7.5 - Past Tense Passive Construction

Although the past tenses of transitive verbs are affected by ergativity (i.e., the fact that the subjects of past tense transitive verbs are in the oblique case and the objects in the direct case; see ch. 4), this is not the case in the passive construction. The reason for this is that the subject of the passive is also the thing acted upon, and consequently it remains in the direct case. Also, the verb being conjugated, "hatin", is not transitive although the infinitive that follows is. Thus, to form the past tense passive construction, the subject of the sentence is followed by the past tense of "hatin" conjugated according to the subject. "Hatin" is followed by the infinitive of the main verb of the sentence. An "-e" is sometimes added to "hatin" for euphonic reasons.

- Sêv hate xwarin. - The apple was eaten.
- Ez hatime kuştin. - I was killed. (often the "i" in "hatin" is dropped: "Ez hatme kustin.")

Note: Due to the euphonic "-e" added to "hatin" in the past tense passive construction it looks like the perfect passive tense. In some forms they are indistinguishable.

- Sêv hatiye xwarin. - The apple has been eaten.
- Sêv hate xwarin. - The apple was eaten.
- Ez hatim(e) dîtin. - I was seen.
- Ez hatime dîtin. - I have been seen.

Chapter 8 - Past Perfect, Continuous Past and Present Perfect

8.1 - Pluperfect (or Past Perfect) Tense

The pluperfect tense is the "past in the past". In Kurmanji the pluperfect is used much like it is used in English, i.e. to designate an event or a state which took place before a specific time in the past (i.e. When he called, I had gone.)

The pluperfect is formed with the special participle and the verb "bûn, bibe" (to be, to become). To that participle one adds the simple past form of "bûn" conjugated to agree with the appropriate referent, i.e. the subject if the verb is intransitive, the object if transitive.

- hatin >> hati + bûn = (they, we, you (pl.)) had come

xwarin >> xwari + bûn = (they, we, you (pl.)) had eaten
dan >> da + bûn = (they, we, you (pl.)) had given
çûn >> çû + bûm = I had gone
kenîn >> kenî + bûyî = you (sing.) had laughed
ketin >> keti + bû = he/she/it had fallen, etc.

Intransitive verbs (verb agrees with subject):

Ew hati bû. - He had come.
Ez keti bûm. - I had fallen.
Tu keti bûyî. - You had fallen, etc.

Transitive verbs (verb agrees with object):

min (ew) dîti bû. - I had seen it.
te (ew) dîti bû. - You had seen it.
wî (ew) dîti bû. - He had seen it. etc.

Remember, the reason "bû" does not change in these three examples is because the object "ew" remains the same. When the object of the transitive verb in the past tense changes, "bûn" will change accordingly.

Wî ez dîti bûm. - He had seen me.
Min hun dîti bûn. - I had seen you.
Wan ez dîti bûm. - They had seen me.
Min tu dîti bûyî. - I had seen you.
Min nezanîbû ku ... - I did not know that ... (this is the normal way to say you didn't know)

8.2 - Progressive Past Tense

The progressive past tense indicates an action in the past that was continuous (I was going .etc). It is formed by simply adding the indicative prefix "di-" before the simple past tense.

ez di-ket-im - I was falling
tu di-ket-î - you were falling
ew di-çû - he was going
em di-firrî-n - we were flying, etc.

8.3 - Negation of Past Tense

To negate the past tense add the prefix "ne-". i.e. just prefix "ne-" to the simple past tense of the verb. Note that the vowel of this negative prefix differs from that in 3.4.

ez ne-çû-m - I didn't go.
tu ne-çûyi - you didn't go.
wî ez nedîtim - he didn't see me.

8.4 - Negation of Past Progressive Tense

Unlike the present tense, where the negative prefix replaces the indicative prefix "di-", the two co-occur in negating the past progressive:

ez ne-di-çûm - I wasn't going.
em ne-di-firrîn - we weren't flying.

8.5 - The Present Perfect Tense

The present perfect tense denotes an action which happened in the past, the results of which are still felt at the present. We form this from the past tense but by adding an -e on the end.

ketin, bikeve - to fall

ez ketime - I have fallen	em ketine - we have fallen
tu ketiye - you have fallen	hun ketine - you (pl.) have fallen
ew ketiye - he/she/it has fallen	ew ketine - they have fallen

çûn - to go

ez çûme - I have come	em çûne - we have gone
tu çûye - you have gone	hun çûne - you (pl.) have gone
ew çûye - he/she/it has gone	ew çûne - they have gone

This also works in the same way for transitive verbs too.

Min ew dîtiye - I have seen him/her/it.
Wê ew dîtiye - she has seen him/her/it.
Wan ew dîtiye - they have seen him/her/it.
Wî ez dîtime - He has seen me.
Wî ew dîtine - He has seen them.
Te sêv fitoştiye? - Have you sold the apple?
Me sêv kîrîne - We have bought the apples.

Chapter 9 - Participles, Verbal & Abstract Nouns, Adjectives

9.1 - Formation of Participles

Participles make adjectives out of verbs. To make a participle you take the past stem and add "î". Participles based on transitive verbs generally have passive meaning while those based on intransitive verbs have active meaning.

<i>Infinitive</i>	<i>Past stem</i>	<i>Participle</i>
ketin	ket	ketî (fallen)
runiştin	runişt	runiştî (sitting, having sat)
şuştin	şuşt	şuştî (washed, as in "the washed clothes")

If the past stem of a particular verb ends in a long vowel, then place a "y" between the verb stem and

the participle ending as a buffer.

man	ma	mayî (remaining, having remained)
çûn	çû	çûyî (gone)

If the stem ends in an "î", then there is no need to add another "î".

girîn	girî	girî (crying)
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When the participle modifies a noun the izafe will be added to the noun as with any modified noun and adjective.

kurrê ketî - the fallen boy
keça runişî - the sitting girl
cilên şistî - the washed clothes

When the noun modified is missing, the izafe can still be present, referring back to the missing noun. (This is true of any adjective, not just of participles.)

yê ketî - the fallen (one)
yê runişî - the sitting (one)
yên şistî - the washed (one)

9.2 - Infinitives as Nouns

In Kurmanji all infinitive forms of the verb can be used as nouns. These nouns are all feminine; they take the feminine izafe and oblique case ending.

gotin, bêje - to say >> gotin - a saying >> gotina xwes - a proverb (pleasant word)
Xwendina te baş e. - Your reading is good.
Emê dest bi xwendinê bibin. - We will begin (the) reading.

9.3 - Abstract Nouns

Abstract nouns are formed by adding the suffix "-î" to adjectives. When the adjective already ends in a vowel, add "-tî". These nouns are likewise always feminine.

azad - free >> azadî - freedom
hejar - poor >> hejarî - poverty
nexweş - sick >> nexweşî - sickness
birçî - hungry >> birçîtî - hunger
spehî - beautiful >> spehîtî - beauty

Sometimes the suffix "-î" appears as "-ayî", "-anî", or "-atî". It may be significant that many of the adjectives which take the longer endings are monosyllabic.

dûr - far >> dûrayî - distance

dirêj - long >> dirêjayî - length
germ - warm >> germayî - warmth
mêr - man >> mêranî - manliness
xort - youth >> xortanî - youthfulness
pîrr - many >> pîrranî - majority, most
mirov - person >> mirovatî - humanity, humanness
kirîv - godparent >> kirîvatî - godparenthood
şexsî - personal >> şexsîyet - personality

9.4 - Making Adjectives out of Nouns

Adjectives made from nouns are formed by adding "-î" to the noun.

hesin - iron >> hesinî - ironlike, made of iron.
zîv - silver >> zîvî - silvery, made of silver.
zêr - gold >> zêrî - golden.

9.5 - Making Nouns out of Nouns

Sometimes one noun is derived from another by the addition of the suffix "-î", most often indicating where someone comes from.

bajar - city >> bajarî - urbanite
gund - village >> gundî - villager
Iran - Iran >> Iranî - Iranian

Chapter 10 - Comparatives, Causitives

10.1 - The Comparative & the Superlative

The comparative is formed by adding the suffix "-tir" to the appropriate adjective.

baş (good) >> baştir (better)
mezin (large, great) >> mezintir (larger, greater)

To say the superlative, use the word "herî".

herî baş - the best
herî piçûk - the smallest

Here are some examples of comparatives:

Kurdistan ji Almanya xweştir e. - Kurdistan is nicer than Germany.
Ew ji min xurtir e. - He is stronger than I.
Selîm ji hemû wan ciwantir e. - Selim is the youngest of them all.
Bihar ji havîn germtir e. - Is spring hotter than summer?
Ramanên min wek ramanên te ne. - My thinking is similar to your thinking.

Tu wek hev wê ye. - You are the same as her.

10.2 - Causatives

Causatives are a category of transitive verbs. They are verbs of action by which an effect is produced. Many intransitive verbs can be made into causative transitive verbs (ie., My hand burns >> Something burns my hand).

To form the causative in Kurmanji you take the present stem of the intransitive verb and add the suffix "andin". The ending "îne" makes the imperative too. We use the past tense to form the new past and imperative tenses.

Note: The intransitive verb and its causative form will be two different listings in the dictionary.

şewitîn, bişewite - something burns (e.g it is burning)
şewitîn >> şewit + andin = şewitandin, bişewitîne - to burn something
tirsîn, bitirse - to be afraid >> tirsandin, bitirsîne - to scare, to frighten
Wî ez tirsandim - He scared me.

10.3 - Causative of "bûn, bibe" (to be, to become): kirin, bike

The causative of a compound with "bûn, bibe (to be)" is the corresponding compound with "kirin, bike" (to make, to do, to cause to become).

Ez gêj bûm. - I became confused/dizzy.
Wî ez gêj kirim. - He made me dizzy / He confused me.

10.4 - "Hiştin, bihêle" (to let, to allow, to cause) and the Causative

When the verb "hiştin, bihêle" is used with a subordinate, the subordinate clause begins with "ku" (that, which, who). The verb in the subordinate clause must be in the subjunctive. "Ku" (that, which, who) can be dropped without changing the meaning of the sentence. It is then understood from the context. The verb of the subordinate clause remains in the subjunctive even if the "ku" is dropped.

Ez nahêlim ku ew raze. - I don't allow him to sleep (I don't allow that he sleep).
Min hişt ku ew werre ba we. - I allowed (that) him to come to you.
Ba dihêle ku agir zû vede. - Wind causes (that) the fire to light quickly.
Ba dihêle agir zû vede. - Wind causes the fire to light quickly.

10.5 - "Dan, bide" (to give) and the Causative

Normally "dan, bide" means "to give". However, it can also mean "to cause" when an infinitive is used after it. In a negative sentence "dan, bide" can mean "to not allow, to not let, to cause not to". The sense of the accompanying infinitive is normally passive.

Ez wê didim xwendin. - I cause it (fem.) to be read.
Ez wî didim naskirin. - I cause him to be known (ie. I introduce him).

Chapter 11 - Prepositions, Postpositions, Conjunctions and Quantifiers

11.1 - Prepositions and Postpositions

The main prepositions and postpositions you will use are:

bi ... - by means of something, with the use of a thing

li ... - in a physical place or location

di ... de - in with dates, ideas, things. When used with a place it places bigger emphasis.

ji - from, out of

bi ... re - together with, along with

bi ... ve - connected or together with

ji ... ve - since, from

ji ... re - to, towards (directed at)

11.2 - Prepositions and Different Postposition Combinations

ber - in front of

Hêk deyne ber goştê. - Put the egg in front of the meat.

bê - without

Bê te em nikarin dest bi nimêj bikin. - We cannot begin our prayers without you.

Ew bê aqil e. - He is stupid (without intelligence).

bi - with, by means of

Ez bi pênuşa min dinivîsin. - I am writing with my pen.

Ew bi guman bû. - He was doubtful (with doubt).

bi ... re - with, along with

Ew bi min re dimîne. - He stays with me.

Gerek em bi hev re biçin. - We should go together.

Min bi wê re got ... - I was said to him that ...

bi ... ve - together with, on (implies a connection with the object)

Mirov bi jinê ve dikene. - The man is laughing together with the woman.

Giredayê bi me ve heye. - There's a connection between us.

di ... de - in, inside (for dates, abstract concepts, not only locations)

"Xwedê di destpêkê de erd û ezman avakirin" (Kitêba Musa ya Peşî 1:1). - "In the beginning God created earth and heaven" (Gen. 1:1).

Di sala 1936 de şoreşa Katalan hebû. - In 1939 there was the Catalan revolution.

Ez di odayên wan de li pirtûka min digirim. - I am searching in their rooms for my book.

Min di karê xwe de gelek tişt peyde kirin. - I discovered many things in my work.

di bin ... de - under, underneath

Kitêb di bin maseyê de ye. - The book is under the table.

Keştî di bin pirê de diçe. - The ship is going under the bridge.

di nav ... de - in the middle, among

Mala min di nav daristanê de ye. - My house is in the middle of the forest.

Di nav Kurdan de yek zû fêrî zimanê Kurdî dibe. - Among the Kurds one learns Kurdish quickly.

di navbera .. de - in between, amongst

Ew di navbera xwe de pêvçûn dikir. - They were arguing amongst themselves.

heya, heta - until, as far as

Ez heya Stambolê diçim. - I'm going as far as Istanbul.

Heya bi Stambolê 8 seet in. - It's 8 hours until Istanbul.

Heta ku te werî, em ê neçin. - Until you come, we will not go.

ji - from, out of

Ew ji xwendegehê tê. - He's coming from school.

Ew jin penêr ji şîr çêdike. - This woman is making cheese from milk.

Ew ji tirsan naçe wê derê. - Out of fear(s) he doesn't go there.

ji ... ve - from; as of, since

Ew ji sibehê ve digrî. - He has been crying since morning [lit. is crying].

Ew ji vê gundê ve tê. - He comes from that village.

ji ... re - to, for

Ez ji wî re diaxêvim. - I am talking to him.

li - in (only for a location or a physical place)

Min li Amerîka jîyan dikir. - I was living in America.

di ... de can also be used but it puts a stronger emphasis on the location as being important.

In the verbs gerîn, bigere and mêze kirin, li is used for introducing the object.

Ez li vî digirim. - I'm searching for him/it.

Ez li vî geriyam. - I searched for him/it.

Ez bi giştî li vî mêze dikim. - I am generally watching it.

Em ê li benda te biksekînin vir. - We will wait for you here. (you can also use bimînin too)

li gorî - according to

Li gorî plana wî, em ê hedî bimeşe. - According to his plan, we will slowly proceed.

li ser - on, above, about

Tu çi dibêjî li ser van tiştan? - What do you have to say about these things?

Tu çawa difikîrî li ser vî? - What do you think about this?

li dijî - against Em li dijî DAIŞ derdikevin. - We are against ISIS.

Li aliyê din, ... - On the other hand, ...

ser - on, to
kitêban deyne ser masê - Put the books on the table
Emê biçin ser Stambolê. - We are going to Istanbul.

ji bo - for
Hemû hewla min ji bo wî ye. - All my effort is for him.

11.3 - Conjunctions

Conjunctions are never conjugated and have no case.

tenê, bes - only, except
Em hemû çûn malê, tenê Memo li xwendegêhê ma bû. - We all went home, only Memo remained at school.

ji ber ku - because, on account of
Jiber ku ez dixwazim bi Kurdî bihalimim, ez tim bi Kurdî dixwînim. - Because I want to learn Kurdish I always read Kurdish.
Ez hatim Rojava ji ber ku min tekoşina Kurd di televizyon de didît. - I came to Rojava because I was seeing the Kurdish struggle on television.

ji ber vê - because of this
Ji ber vê ez derketim. - Because of this, I left.

jî - also, too Ez jî başim. - I am also fine. Tû jî çawa yî? - And how are you?

ku - that, which
Heviya min ew e, ku tu vegerrî. - My hope it is, that you come.
Min dît ku gotinên wî rast e. - I saw that his words were the truth (were right).
Ez zanim ku ewê sibe be. - I know that he will come tomorrow (be is alternative form of were).

lê - but
Em tamam însan in lê em bi zimanê hev fehm nakin. - We are all people but we don't understand the same language.

û - and ez û tu - I and you çep û rast - left and right

wilo - in that way

ya(n), an (dialectal variants) - or
subhê yan dusbê ezê bêm. - I will come tomorrow or the day after.

yanî - for example, in other words, meaning, that is

Ev sahat xerab bû, yani, skestî bû. - This watch went bad, that is, it was broken.

11.4 - Temporal Conjunctions

berî ku - before

Berî ku tu nehatî bû Elmanya te Kurdî nezanî bû. - Before you had (not) come to Germany you didn't know Kurdish. (Before coming to Germany you didn't know Kurdish.)

dema ku - when

Dema ku ez tîm mal, diya min cilan dişo. - When I come home my mother washes the clothes.

Dema ku ez tîm mal ez tim kitêban dixwînim. - When I come home I always read books.

heke, eger - if (conditional), when (temporal).

Heke pîrsa wan hebe, ber niha bêjin. - If they have a question, let them speak now.

Heke tu hatî emê bi hev re çay vexwî. - When you come we will drink tea together

Eger ew baştir nebe, dive em wî bibin textor. - If he doesn't become better, we must take him to the doctor.

hingî - then

Pêşî wî xaniyê xwe firot, hingî wî dixwest vî disa bikirre. - First he sold his house then he wanted to buy it back.

pistî ku - after (pistre, afterwards)

Pistî ku min dît ew hevalê qenc bû kêfa min gelekî jê hat. - After I saw that he was a good friend, I was very pleased with him (lit. my pleasure much came from him).

Pistî du salan ew mirî. - After two years he died.

11.5 - Quantifiers

Quantifiers are adverbs that show the amount of something. If the long list of quantifiers below looks threatening, remember that not every dialect uses all of them! Listen for and learn the ones you hear spoken by the people around you. Eventually learn to recognize the other ones as well.

çend - some (see also 12:2)

Ez çend kitêban dixwazim. - I want some books (kitêban is in the plural oblique).

Çend xwendekar hatin. - Some students came (xwendekar is plural but in direct case).

din, dî - other, else

Ez çend bajarên din nasdikim. - I know some other cities.

Tiştêkî din jî heye. - There is also something else.

gelek, pîrr, zehf - many (can be used adjectivally and pronominally)

Gelek zarok diçin vê xwendegehê. - Many children go to that school.

Gelek diçin vê xwendegehê. - Many go to that school.

Ez pîrr xwendekaran nasdikim. - I know many students.

Zehf Kurd li Elmanya hene. - There are many Kurds in Germany.

hemû - all, everything, everyone.

Ez hemû ji wan dixwazim. - I want all of them.

her - every, each

Min ev her car nedî. - I didn't see him (this one) every time.

her kes - everybody, everyone

Her kes karê vî karî bike? - Can everybody do this job?

her tişt - everything

hin, hinek - some, a few, a number, many

Hin heval diçin kardikan. - Some friends are going and working.

Ez hinan ji wan nasnakim. - I don't know some of them.

hiç - none... at all, no... at all, none, nothing (always negative)

Hîç nûçe ji te re ji wan nehatine? - Has any news for you arrived at all from them?

felankes - someone

kesek - anybody, nobody (use negative for nobody)

kêm, hindik - a little

Ez Kurmanji kêm zanim. - I know a little Kurmanji.

her tim - always

Xwedê her tim gotina xwe dibe serî. - God always makes his word succeed.

tiştek - a thing, something, or with negative verbs: nothing, not anything.

Tiştek ji te re ji wan hatiye. - Something has come for you from them.

Ez tiştekî ji we nabînim. - I am not seeing anything of you.

Min tiştek nedît. - I didn't see anything.

11.6 - Question Words

çawa - how

Tu çawa yî? - How are you?

çend - how many (used with "count" nouns. See also 12.1)

Çend hene? - How many are there?

Çend qelem hene? - How many pens are there?

Tu çend kitêban dixwazî? - How many books do you want?

çi - what

Ew çi kitêban dixwînim? - What kind of books are they reading?

Wî çi got? - What did he say?

çima - why

Tu çima hatî? - Why did you come?

çiqas - how much

Çiqasî dûr e? - How far is it?

kengî - when

Tu kengî hatî? - When did you come?

kî - who (in oblique case, "kê")

Ev kî bû? - Who was that?

Tu kê dixwazî? - Who do you want?

kîjan - which

Kîjan baştir e? - Which one is better?

kuderê - where (lit. which place)

Ew diçe kuderê? - Where is he going?